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UNWED JEWISH MOTHERS NOT 'BAD'—JUDGE POLIER

By EDWARD KOSNER

NEW YORK (NJP)—A caution against the popular misconception of unmarried Jewish mothers as "bad girls" was voiced here by Justice Justine Wise Polier, chairman of the board of the Louise Wise Services, as the agency observed its 40th anniversary.



Polier

Stephen S. Wise of the Free Synagogue. The Louise Wise Services, founded by her mother, Mrs. Louise Waterman Wise, and now affiliated with the Federation of Jewish Charities, is the only Jewish agency in the city for the care of unwed mothers.

"It isn't the bad girl who becomes pregnant out of wedlock," she explained. "It is the girl in a state of rebellion — usually against the home environment or the community. Most of the girls who come to us for help are young. More than 50 per cent are in their teens."

"WE BELIEVE that unwed Jewish mothers represent a cross-section of the community, although there are no data on the relative proportion of Orthodox, Conservative and Reform young women who become pregnant out of wedlock," she added. "We do know, though, that they are more intelligent and better educated than the average."

Mrs. Florence Brown, director of the Louise Wise Services, concurred with Justice Polier's observation. "Most of the girls we help are high school graduates; many hold college degrees or jobs in the professions," she said. "Most come from families of moderate means. Hardly any are from families on relief."

THE LOUISE WISE SERVICES is the only agency of any denomination in the East that offers complete assistance—residential and psychiatric care and adoption services — to unwed mothers. Elsewhere in the country, Justice Polier said, the facilities for unwed Jewish mothers are less than satisfactory.

"Unable to find help, many girls panic and turn to anyone who will support them in their months of confinement," the jurist continued. "This accounts for the vigor of the so-called 'black and grey markets' in illegitimate babies and for the placement of children across religious lines that has caused so much controversy."

WHILE 27 per cent of the residents of the metropolitan area are Jewish, they account for only 4 to 5 per cent of the cases of delinquent or neglected children brought to the attention of municipal and social agencies, one-half of 1 per cent of the patients treated for narcotics addiction and a correspondingly small proportion of women who become pregnant out of wedlock.

These figures were given to The POST and OPINION last week by Justice Polier.

IN RECENT MONTHS the number of girls seeking help from the Louise Wise Services has increased, Mrs. Brown noted. She attributed the growth to a greater knowledge in the community of the available services, rather than to any expansion in the ranks of unwed Jewish mothers.

But more and more cases of inter-racial birth are being recorded at the agency, Mrs. Brown disclosed. Usually, she said, these children are born to white Jewish mothers and non-white Gentile fathers. The offspring are considered members of the Jewish faith, and are placed for adoption with Jewish families, although rarely Orthodox ones.

PLACING young children born out of wedlock to Jewish parents presents no problems, Justice Polier and Mrs. Brown agreed. There are from 10 to 20 families eager to adopt each child offered for placement, they said. The agency has also pioneered in finding adoptive parents for youngsters in their early teens and for those with physical and emotional handicaps.

During the 1956-57 fiscal year the agency, on an annual budget of a half million dollars, served 522 unwed mothers, including 128 in its maternity home, and cared for 488 children, of whom 162 were placed.

Self-Service Is Not Free Service, She Learns

TEL AVIV (NJP) — Most Israelis are taking well to the self-service idea in the food market which instituted it here, but one woman, Mrs. Hefzibah Bukai, 66, must have thought what was meant was free service.

She walked out of the store with a bag full of food items.

Apprehended, she was unable to convince the court, after investigation showed that her pantry shelves were loaded with food she had walked out with on previous trips to the store.

Israel Gets New Rotary Club in Air Ceremony

LYDDA, Israel (NJP) — The razzle-dazzle technique of American promotion men may not be needed in Israel after all.

When a new Rotary club was to be officially inducted into the world-wide organization, because several of the members were connected with the airfield here, the ceremony was held in an El Al Britannia in a special 30-minute flight.

Conservatism Welcomes Joint Effort With Reform In Israel, Elsewhere

Ask Joint Action With Conservatism

CHICAGO (NJP) — An offer to the Conservative Movement to join with it in stimulating the development of non-Orthodox styles of worship in Israel was made here by the nation's Reform rabbis at the concluding session of their annual convention.

DECLARING THAT there is an "urgent need" for the development of progressive forms of Judaism in Israel, the Central Conference of American Rabbis urged the initiation of "discussions between appropriate representatives of Reform and Conservative Judaism for the purpose of stimulating and encouraging the development of progressive Judaism in Israel."

The convention re-elected Rabbi Jacob Philip Rudin of Great Neck, N. Y., Conference president. Rabbi Bernard J. Bamberger of New York City, was elected vice-president, an action which under precedent assures his elevation to the presidency next year.

THE REFORM rabbis voted to recommend that consideration be given to the advisability of a formal presentation of the question of a code of practice or ritual guide for Reform Judaism at a CCAR convention in the near future.

A bitter attack on the right-to-work laws which a number of states have already adopted, flat request that our government recognize mainland China, and a call for suspension of nuclear testing were the highlights of the report of the Commission on Justice and Peace which the convention of Reform Rabbis here adopted. The same report, dealing with race relations, described the episode at Little Rock as "shameful" and the recent Federal Court decision delaying integration in the schools as "deplorable."

Jewish Doctor Flies To Treat Sultan

LAMBETH, England (NJP) — Dr. Joseph Brand has flown to North Borneo to treat Sultan Sir Omar Ali Saiduddin of Brunei, after promising his patients here to return in less than a month.

The Jewish physician treated the sultan in a London hotel last year. It was a minor ailment, which quickly cleared up.

So impressed was the sultan that ever since he has been pressing Dr. Brand to come to North Borneo to give him additional treatment.

ISRAEL CLOSES CONSULATE

AMSTERDAM — Israel this month closed down its consulate here, for economy reasons.



RABBI WOLFE KELMAN
... Conservatism 'Delighted'

Kosher Cooks Balk at Recipe Containing Bacon

PHILADELPHIA — Cooking in kosher homes here just about came to a standstill last week, at least that's what it seemed like to the Jewish Times when it was flooded with telephone calls and letters complaining about a kosher recipe that called for bacon.

Explanations that Mrs. Harry S. Sylk, who wrote the recipe, said: "Serve with crisp 'Jewish bacon,' and the omission of 'Jewish' was a typographical error, helped calm some tempers, but not before the paper, which has been a strong advocate of kashrut, was thoroughly embarrassed.

Jewish bacon is a term used to describe beef fry, a product distributed by strictly kosher meat processors.

Mrs. Sylk's recipe was for corn fritters.

Israel Bond Sales Off \$1 Million in 2 Months

JERUSALEM (NJP) — Comparative figures for the sale of Israel Bonds for the first two months of the fiscal year of the Israel Bond organization showed a decrease from 1957 and an increase over 1956.

Sales totaled \$6.2 million in April and May of this year as compared to \$7.2 million last year and \$5.6 million in 1956.

Beirut Jews Said To Fear Pogrom

LONDON (WNS) — Fear of pogroms is dominating the life of the 3,000 Jews now living in Beirut, Lebanon, as a result of the civil war set into motion in that country by Nasser's agents.

Pro-Nasser elements are spreading propaganda that Jews are hiding weapons in synagogues.

By ARTHUR PODELL

NEW YORK (NJP)—An offer by the Reform rabbis to work with the Conservative movement to introduce non-Orthodox Judaism into Israel was welcomed here by Wolfe Kelman, executive director of the Rabbinical Assembly (Conservative).

THE OFFER was contained in a resolution passed by the Central Conference of American Rabbis at its annual convention last week in Chicago.

Kelman's response to an inquiry from The POST and OPINION was that the Rabbinical Assembly would "be delighted" to act in unison with Reform in support of non-Orthodox Jewry in Israel.

HE EXTENDED the area of co-operation to include other countries, too, although this was not envisaged in the CCAR resolution.

Kelman said that his organization had not been approached yet.

BOTH THE Conservative and the Reform groups are in the midst of constructing dormitories in Israel for their rabbinical students who will study there. The dormitories will contain chapels where worship services, ostensibly along the lines of their respective movements, will be held.

Kelman elaborated on what the joint action might accomplish and how it might approach its objectives both in Israel and elsewhere.

HE SAID he would like to see various schools in Israel that are not state-supported and that do not subscribe to the Orthodox point of view and that would welcome non-Orthodox auspices supported by such a joint move. He cited examples of synagogues in England, France and North Africa that are not affiliated with Orthodox groups that might welcome support of this joint action.

"We could supply them with rabbis when they request it," he stated. "It would be a worthwhile gesture if we could sit down and strengthen organizations that do not look to Orthodoxy," he added.

HE SPECIFIED, however, that there was room for this joint action only in areas where no ideological differences are involved.

Guard Named to Keep Women Bathers Away

BAT YAM (NJP) — The section of the beach here set aside for men will be guarded by a representative of the religious council who has been appointed to keep women away from the restricted area.

A large number of Orthodox swimmers come to the Bat Yam beach from Bnei Brak and Jerusalem.

Proponents Of Change In Reform's Church, State Stand Win Victory

CHICAGO (NJP)—Proponents of a revision of the iron opposition of the Reform rabbis to the inclusion of teaching about moral and spiritual values in the public schools won an initial victory here.

THE CENTRAL Conference of American Rabbis after hearing a report from Rabbi Edgar Siskin's commission on church and state, approved a mail poll of its membership on the question in time for action at next year's convention.

The committee's report reiterated rigid opposition to installation of religious symbols on public property and distribution of Bibles to children, and other violations of the separation of church and state.

TERMING the violations widespread, the commission asserted that "anyone conversant with the current American scene cannot but conclude that the principle of separation as understood by an earlier generation

is being progressively undermined."

The commission reported, however, that there was some demand for modification of the CCAR's unremitting opposition to the teaching "of moral and spiritual values with divine sanction in the public schools..." The advocates of revision, the report continued, term the Conference's attitude "negative, sterile and inadequate."

THE STRONGEST demand for a change came from Rabbi Arthur Gilbert, director of inter-religious co-operation of the Anti-Defamation League of B'nai B'rith. Gilbert said he was not speaking officially, but only for himself. His views, however, closely paralleled those of the ADL.

Gilbert attacked mostly the unwillingness of the rabbis to adopt a flexible position.

"**ALL WE DO,**" he said, "is fall back coldly and rigidly upon the legalism of the First Amend-

ment and bewail the abandonment of what we call the traditional American policy of the separation of church and state."

Rabbi Gilbert charged that the statements of the rabbis "indicated that we look upon our Christian neighbors with hostility and suspicion."

HE SAID that there was no clear legal decision on whether Bible reading or Christmas celebrations or released time do violate the First Amendment. He cited cases where the courts have ruled against the Jewish position, such as in the case of Bible reading and transportation of parochial system students in school buses.

"Who in this assembly," he asked, "honestly believes that an American court will rule that the holding of a Santa Clause play or the singing of 'Silent Night, Holy Night' is a violation of the First Amendment? Is there anyone here who knows a responsible Christian leader who will join us in demanding that the schools refuse to acknowledge or celebrate the Christmas holiday? Is there anyone who knows a school superintendent who will order his principals to ignore this holiday completely?"

HE ADDED that: "ADL experience indicates that rabbis have increasingly been willing to supply teachers with advice and Hanuka materials. In New York and outlying suburbs more than half of the public schools observe Hanuka in some fashion and one of the largest sources for these materials is co-operative rabbis."

Rabbi Abraham Feinberg, of Toronto, indicated the feeling of most of the rabbis when he said that "Once we modify our opposition, there will be a progressive invasion of the entire system by denominational pressures and public school education will be corrupted by sectarian conflict."

CALLING UPON the convention to maintain its traditional policy of all-out opposition to religious legislation, Rabbi Fink conceded that there had been a "national decline in moral values" and attributed the move for modification to a desire to arrest this decline.

"For us to surrender the basic

CHICAGO (NJP)—Orthodoxy was seen as becoming "a sectarian variation" from the mainstream of American Judaism, which will be largely liberal, by Rabbi Bernard Bamberger, of New York, in a paper read to

the convention of Reform rabbis here.

RABBI BAMBERGER told the Central Conference of American Rabbis that this "will not be the first time in our history that the main highway of religious life has taken a sharp turn to the left, with the result that what had been the standard version of Judaism became a sectarian deviation."

The New York rabbi emphasized that he did not believe that Orthodoxy would die out.

"**IN THE FUTURE,** Orthodoxy may be more effectively organized, certainly it will be more articulate, but its status will be that of a dissenting minority."

He gave as his reasons for reaching this conclusion that 1) nearly all the newly established congregations are either Reform or Conservative; 2) sociological studies indicate that although Orthodoxy has already sustained its largest losses in membership, it will continue to decline in numbers while the other two wings of Judaism will more than hold their own, and 3) a substantial percentage of Orthodox are not personally Orthodox either in belief or practice.

TURNING TO the question of a merger between Reform and Conservatism, Rabbi Bamberger did not think this would develop despite no "sharply definable" line between them in terms of basic philosophy. He urged co-operation between the two in all areas of common interest.

Voters Nominate California Jew For High Post

By LEONARD LEADER

LOS ANGELES (NJP)—California voters have nominated a Jew for one of the key state positions for the first time in this state's history.

SUPERIOR Court Judge Stanley Mosk, formerly president of the Los Angeles Jewish Community Council, received more than 1,160,000 votes in recent state primaries.

Under California's peculiar cross-filing in primaries, Mosk captured the Democratic attorney-general nomination, and massed a vote of more than 160,000 in the Republican primaries.

With the state's tide running heavily Democratic, a very good possibility of Mosk becoming state attorney-general in November was seen.



Mosk

Ribicoff Wins Nomination On 27th Wedding Day

By SAUL HOFFMAN

HARTFORD, Conn. (NJP) — Gov. Abraham A. Ribicoff, first Jewish chief executive of Connecticut, was nominated without opposition as the Democratic candidate for a second four-year term as governor.

Gov. Ribicoff was escorted to the platform accompanied by his wife and two children. After the tumultuous applause

democratic position on this subject, even though it would mean temporary advantage, could ultimately be suicidal," he said. "We dare not sell our principles for a mess of pottage. We should continue to resist the attractive offers of 'fringe benefits' that would accompany religious education in public school buildings during school hours, or even off school property during hours released from the public school session, for some of the children."

had subsided, he said in a voice obviously filled with emotion that this was a most auspicious day in his life.

HE SAID: "Today marks the 27th anniversary of my marriage to Ruth. We started our wedded life in one room and we now live in the governor's mansion. 'No one knows what lies ahead in the future but if the vicissitudes of life prevail so that we have to live in one room again, we will look on life with the same sincerity and compassion as we do now.'"

Ribicoff 48, was a member of the Connecticut legislature from 1938 to 1942. In 1948 he was elected to the 81st Congress from the first Connecticut district.

Abe Segal Throws Scare Into Cooper

WIMBLEDON (NJP) — Abe Segal, South African tennis champion, almost pulled a major tennis upset before being defeated by first-seeded Ashley Cooper in the Wimbledon tournament here.

Cooper finally won the match, which put him in the semi-finals, by a score of 13-11, 6-3, 3-6, and 14-12.

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RABBI BALFOUR BRICKNER:

Sabbath Changing From Day Of Rest To Day Of Shopping

CHICAGO (NJP)—"The Sabbath as a day of dignity, of rest from labor, as a day of worship and study... has all but vanished from the lives of American Jews."

THIS WAS the assertion of Rabbi Balfour Brickner before the annual convention of the

Central Conference of American Rabbis here.

"What is taking their place is the idea of Saturday as a day for shopping, golf, grass cutting, taking the kids to the dentist, the ballet and the music lesson—and strangely enough, as a day when the family might reasonably expect to be together."

RABBI BRICKNER, son of the late Rabbi Barnett Brickner, said that "By and large, Reform Jews do not see the Sabbath as either a discipline or as an institution containing enough value to merit giving up these other more immediate, more practical value in their lives."

He pointed out that Reform Judaism must adopt a new approach to the Sabbath if it wants "an appreciation and experiencing of the values of worship, study and rest, but said there is 'an increasingly growing population of young Jewish 'returnees' who would like to begin introducing its observance into their homes."

RABBI BRICKNER declared his opposition to large, professional choirs and urged the development of volunteer choirs and congregational singing, with a return to Hassidic niggunim (melodies) which he characterized as "so delightful, so contagious—an untapped mine still awaiting our exploration." He also urged the employment of a teaching cantor who is not a "frustrated metropolitan star."

The Washington rabbi had little praise for the Reform Sabbath liturgy. He said that many of the "responsive reading sections are unfortunately no more than a random series of isolated thoughts drawn from prophetic and other biblical sections, and put together in oftentimes meaningless fashion."

HE ADDED that they "do little to uplift or to edify and might well be tailored out of the service..."

In their place he suggested "greater opportunity for quiet, thoughtful individual meditation or reflection..."

TURNING to "gimmick services," which he said were "quick tricks" for crowds, he pointed out that there is a danger in overdoing them. He gave youth, sisterhood and brotherhood services as examples.

Rabbi Brickner said he believes "we will soon come to the point of getting away" from the formal Sabbath morning service.

He suggested in its stead an "informal service, conducted by the rabbi off the pulpit among the worshipers. Another half-

hour, Rabbi Brickner said, would be devoted to a "study period where the rabbi would sit down with his congregation—have copies of a Hertz Bible available to all—and then fortified with commentary and advance preparation, study the portion of the week with the congregation."

REQUIRED attendance at Sabbath morning services by the religious school pupils was questioned by Rabbi Brickner. "I am not convinced that compulsory attendance... develops the desired positive attitude toward Judaism." In its place, he suggested an hour spent in the classroom or an original service conducted by the children.

CONFESSIONS FOR JUDAISM LIKE CATHOLICISM URGED

CHICAGO (NJP)—A proposal for setting up confessionals in the order of those in the Catholic church, although not compulsory, was heard by the Reform rabbis meeting in their annual conference here.



Kagan

THE RECOMMENDATION came from Rabbi Henry E. Kagan, chairman of the committee on psychiatry of the Central Conference of American Rabbis.

"Frequently we hear serious-minded Jews complain that we do not have something in Judaism similar to the confessional booth in Catholicism," Rabbi Kagan said. "Such complaints reveal the need for confession

which is natural to every human being."

TURNING to the Yom Kippur prayers, Rabbi Kagan asserted that the "Jew does have a once-a-year opportunity for confession on the Day of Atonement, but the formal repetition of confessional prayer in public assembly can be no more effective than the confessional booth in changing attitude or behavior." He added that: "To be relieved of the feeling of guilt is a painful process which requires patience and time but above all communication with a confidant. It is not theology but psychology which has made modern man acutely aware of this need."

INBAL DANCES IN ISRAEL. JERUSALEM — The INBAL dancers have returned from a tour of the United States and Europe

Don't Tamper With Festivals, Rabbis Are Told

CHICAGO (NJP) — Reform rabbis at their annual convention here were told of a rabbi who while urging the children of his congregation to absent themselves from school on the three festivals—Passover, Shavuot and Sukkot—allowed his own children to decide whether they would attend school or not.

RABBI MARTIN APPLEBAUM, of Akron, said that this particular rabbi's children decided not to attend services and were present in school as per usual.

Pressing the theme that the attempt to shift the dates of the festivals to week ends was a mistake, Rabbi Applebaum also criticized the emphasis being placed on the holidays for children. He said rabbis were taking it for granted that the parents would not attend day-time services and therefore morning services were being designed for children.

"LET US NOT blame seasons or days," said Rabbi Applebaum. "As matters stand, there is no season, there is no day best suited for worship services."

Citing the example of the decision of Reform to hold the confirmation services on Shavuot regardless of what day of the week it falls on, Rabbi Applebaum said that people do take off on workdays to attend, and that "it is not impossible to hold a Shavuot morning service on any day of the week and to have a congregation filled to overflowing."

RABBI APPLEBAUM said: "One cannot sell to others that on which he himself is not sold," referring to the attitude of some rabbis to the three Festivals.

"I do not know," he concluded, "how effective we can be in restoring the regalia to their place of major importance. But certainly we can try. Let principle and consistency and not expediency be our guide."

Rabbis Said Opposing Social Justice Groups

CHICAGO (NJP)—The biggest obstacle to the establishing of additional social justice committees in congregations is not indifference of Reform laity, but Reform rabbis.



Lipman

Rabbi Lipman said that he

THIS WAS the charge of Rabbi Eugene Lipman, chairman of the Commission on Social Justice of Reform Judaism before the convention of Reform rabbis here.

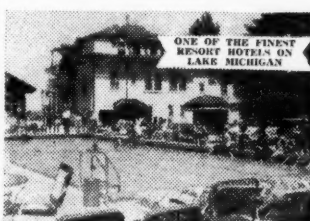
had at least 20 letters from members of congregations around the country who wanted to organize social justice committees in their congregations but found their rabbis opposed.

THE VIEW was expressed by Rabbi Lipman that the rabbis who will not co-operate to form these committees fear a loss of sole authority in expressing the stand of the congregation on questions of social justice.

Rabbi Lipman's commission is composed of 15 rabbis and 23 lay leaders representing every

group in American Reform Judaism.

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Delegate Dies Hours Before Great Moment

JERUSALEM (NJP) — Aaron Steinberg, of Palm Springs, Cal., missed one of the great moments of his life by a few hours when he died of a heart attack.

A delegate to the United Jewish Appeal mid-summer conference, Steinberg was to have presented two checks for \$15,000 each to the UJA.

His death saddened the final session of the conference at

which a total of \$35.7 million was announced as the cash raised by the UJA so far in 1958.

Berger Breaks World Record

LOS ANGELES (NJP)—Isaac Berger lifted four pounds more than the previous mark to set a new world record of 800 pounds at the national AAU weightlifting camp championships here.

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TRUCE HALTS 'HEREM' BATTLE

JERUSALEM (NJP)—A war of excommunication between former Chief Rabbi Y. L. Maimon and the extreme religious Orthodox groups who have been



Maimon

LESS TAXES FOR EILAT

JERUSALEM — Building materials used in Eilat are exempt from excise taxes, according to a recent Israel treasury decision.

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protesting the construction of a local swimming pool in which men and women would bathe together, has temporarily been called off.

Rabbi Maimon wrathfully called for ex-communication of the Satmar Rebbe, of Brooklyn, for leading a contingent of marchers to parade in front of the White House in Washington (NJP, June 27).

In retaliation the Naturei Karta placed a "herem" on Rabbi Maimon, but withdrew it last Thursday. Asked by the Jerusalem Post why the ban had been canceled, a spokesman for the Naturei Karta said the action was taken on the cabled advice of the Satmar Rebbe, Joel Teitelbaum.

New Investment Plan for Israel Set at \$100 Million

JERUSALEM (NJP)—Details of a plan by which the Zionists of the world will spur investments in Israel have begun to be disclosed here.

The amount to be sought for investment will be \$100 million. Shares in companies, which will be in the form of investment trusts, will start with \$250, in order to permit subscription from the Jewish masses.

The United Jewish Appeal and Israel Bond officials in the U. S. are protesting bitterly against the new program on the grounds that it will jeopardize their activities (NJP, June 20).

French Zionist Head Reconsiders Resignation

PARIS (NJP)—Maitre Andre Blumel, who resigned as president of the Zionist Organization of France in protest against a poster urging French Jews to emigrate to Israel (NJP, June 27), has agreed to reconsider.

After a meeting with Nahum Goldmann, Blumel agreed to proceed with his planned visit to Israel. It is expected that the difficulties between his organization and the Jewish Agency, whom he charged act without consulting with local Zionists, would be ironed out.

Jewish Volleyballers Beat National Champs

LOS ANGELES (NJP)—After winning second place in the U.S. volleyball association tournament recently, the volleyball team of the West Side Jewish Community Center showed the first-place winner — the Hollywood YMCA—that it was lucky to win the national tournament.

The Jewish team trounced their neighbors to cop a local invitational tournament.

FLORIDA

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National, Local Agencies Agree To Work Together in South

ATLANTA, Ga. (NJP) — A new development in the Jewish civil defense field was seen in a meeting here of representatives of community relations councils of cities across the South and the national Jewish organizations in the same field.

IT IS THE first time such a meeting has been held officially between all national and local agencies.

Aimed at more effective co-

ordination, the meeting was under the aegis of the southern region of the Council of Jewish Federations and Welfare Funds.

THE MEETING recommended establishment of a permanent regional committee on community relations.

The national agencies informed the meeting that their policy called for working within the framework of local organizations. They indicated they would consult and clear with local community relations groups on all matters which affected the welfare of the total community.

THE LOCAL communities, at the same time, noted the autonomy, experience and resources of national agencies and the value of bringing diverse attitudes to bear upon the resolution of the sensitive problems which the South faces.

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Intermarriage Doesn't Necessarily Mean Unhappiness, Study Reveals

STORRS, Conn. (NJP) — Jews who marry non-Jews and Jews who marry Jews do not differ much as far as success in marriage is concerned.

This conclusion was one of a number of tentative findings reached by Jerold S. Heiss, sociology instructor at the University of Connecticut, in a study on "Interfaith Marriage in an Urban Age." The study was conducted for his doctor of philosophy degree which he received this month from Indiana University.

Dr. Heiss reached a positive general conclusion that persons who marry outside their faiths are only slightly more apt to be discontented than individuals who intermarry.

He added, however, that he was less sure of the Jewish position than the general one, because he had only 158 Jews in his sample—29 mixed and 129 non-mixed — compared to 863 non-classified couples, of which 304 were intermarried.

In his limited findings about Jews, Dr. Heiss said: "Comparable mixed and non-mixed marriages have the same fertility. When the total (unmatched) Jewish groups are compared, the intermarried Jews seem to have fewer children than the intramarried. This indicates the differences in pre-marital characteristics, but not the influence of interfaith marriage, leads to fewer children among intermarried Jews as a whole, as compared to intramarried Jews as a whole."

The implication, said Dr. Heiss, is that people who intermarry would have had few children regardless of the type of marriage.

Dr. Heiss admitted that intermarried Jews see fewer of their relatives than do comparable intramarried Jews, but added that intermarriage leads to some estrangement from family.

Turning to religiosity, he concluded that intermarried Jews are probably no less religious than comparable intramarried Jews. "However, intermarried Jews are less religious than the average Jews"; and the impli-

cation is that intermarriage does not lower religiosity; it is low to begin with among persons who are likely to intermarry.

Dr. Heiss hastened to add that the last finding was purely hypothesis, not tested directly.

He was more sure of himself in a conclusion that intermarried Jews do not differ from intramarried Jews on several premarital factors, including the religiosity of parents.

He said there was a very slight indication that the parents of the intermarried persons were more likely never to attend a synagogue. However, on the importance of religion to the parents, the groups do not differ at all.

On other pre-marital factors, he found no difference in early relationships with parents (in terms of satisfaction or dissatisfaction with such relationships); the amount of conflict with parents and between parents when young; educational mobility (differences in education between father and son); socioeconomic status, and generation (Elaborating on the latter, he added that "there is a slight indication that second generation American Jews have a slightly higher intermarriage rate than first- or third-generation Americans."

Other findings included: Jewish men seemed more likely to intermarry than Jewish women.

A higher proportion of the intermarried Jews than of the intramarried were over 30 at the time of marriage.

A slightly higher proportion of the presently intermarried Jews were married before.

German Jews have high intermarriage rates. Eastern European Jews have low intermarriage rates. (These designations are for origin of the family; most of the sample were native-born.)

A higher proportion of the intermarried Jews said they dated less often than the average teenager.

Intermarried Jews reported less family integration when they were young than did intra-

married Jewss (In other words, they were less likely to have lived with both their real parents until they were 16, they were much less likely to have had grandparents living with them, etc.)

Youngest children in families were more apt to intermarry than oldest children. (Only children and middle-children fell in between.)

The intermarriage rate for Jews in the sample was 18.4 per cent.

Among findings in the general picture, Dr. Heiss included:

Protestants have a higher mixed marriage rate than either Catholics or Jews. In general the effect of mixed marriage upon Catholics is greater than the effect upon intermarried Protestants and Jews.

German Jews and German Catholics have the highest rate of intermarriage, while persons of Irish and Italian descent have the lowest. East European and Russian Jews have a lower rate of intermarriages than do German Jews.

The principal threats to interfaith marriages he believed to be pressures from family, church and society.

Dr. Heiss based his research on 1,167 four-hour interviews of a cross-section of urban social strata in Manhattan.

Zionists Praise Dulles, Reset Confab in Miami

NEW YORK (NJP)—An odd spectacle, praise by American Zionists for Secretary of State Dulles' and decision to hold the annual convention in Miami Beach where it was originally scheduled featured the meeting here of the national executive council of the Zionist Organization of America.

The convention was originally scheduled in Miami Beach, then canceled as an issue in the now resolved contest between Emanuel Neumann and Jacques Torczyner for the presidency of the organization.

Catholic Comedian Comes to Rescue

Danny Thomas To Provide Funds To Permit Rabbi To Finish Med School

By HYMAN CHESTER

MILWAUKEE, Wis. (NJP) —A rabbi struggling to complete his final year of medical school at a Catholic university was flabbergasted to learn that comedian Danny Thomas has promised to see him through.

Rabbi Abraham J. Twerski, 27, who is married and has three sons, was told by officials of Marquette University that Thomas and some friends had started a fund for him to raise the \$4,000 necessary for living expenses and school fees so that he might complete requirements for his doctor of medicine. Thomas said that he himself would underwrite the whole sum if it wasn't raised within a short time.

The rabbi is the son of Rabbi Jacob Twerski of Beth Yehuda Synagogue, a modestly sized Hasidic congregation, and his position as assistant to his father brings in very little money. He adds to his income by acting as an extern at the veterans administration hospital here.

James Quinlan, business

manager at the Marquette medical school, said that he and some others were lunching with Thomas in Chicago when Quinlan spoke about the struggling rabbi. The story moved Thomas "so much that he collected checks for \$250 from friends at the table, got their promise to seek more money for the fund, and promised to complete the remainder himself."

Thomas, a Catholic, is of Syrian descent. Last year, according to Quinlan, he took a similar interest in another medical student and provided money in a similar manner.

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Jewish National Fund, 42 East 69th St., New York 21 — VA 6-3780
Kashruth Supervisors Union 203 W. 14th St. — AL 5-7330
National Community Relations Advisory Council, 9 E. 38th. MU 5-1608.

Union of American Hebrew Congregations, 838 Fifth Ave. RE 7-8200.
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'Stop Worrying About Science Hullabaloo'

Boy's Rocket Success Fails to Impress Melamed

NEW YORK (NJP) — A successful, young rocket enthusiast has been instructed to concentrate on Haftora preparation for his bar mitzva "and stop worrying about all this science hullabaloo."

Twelve-year-old Jonathan Orovitz earned the plaudits of the entire nation last week when Government scientists said that Jonathan's plan to rocket a man into space for two weeks was theoretically sound. But the originator of the project met with less than unrestrained joy from his bar mitzva tutor, Rabbi Jack Rosen, principal of the Kew Gardens, Long Island, Jewish Center.

"DON'T BE distracted," Rabbi Rosen cautioned the science-minded youth. "Worry about your Haftora until Aug. 30, then you can go back to your missiles."

For the past five years Jonathan has divided his time and energy between the normal pursuits of a young boy and the

problems of technique confronting an advanced rocket technician. He has attended Hebrew school faithfully.

JONATHAN'S father, a department store owner, told The POST and OPINION that the Orovitz family "just leaves Jonathan sitting on his bedroom floor surrounded by blueprints and cross-section plans."

"But," Mr. Orovitz continued, "it's a mystery to us how he finishes his homework every night."

Last week the patience of the Orovitz family was rewarded when Roy W. Johnson, director of the Defense department's advanced research project agency publicly acknowledged that Jonathan's ideas had "all the elements of a workable system."

HOWEVER, a Johnson aide said that too many engineering problems were involved to make it practical.

Jonathan's Hebrew instructor remained unmoved by the mush-

rooming publicity. "In our Hebrew class, Jonathan is just an average boy, and he still must put in his hour and a half every day to keep up with his studies," he said.

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The National Jewish Post Visits

CHARLESTON, W.Va.

SEES LACK OF CONVICTION IT'S SATISFYING TO BE A JEW

City Grows, But Jewish Population Static; Says Same For U. S. Jewish Community

CHARLESTON Jewry faces numerical extinction unless it brings up its birth rate, according to Sidney Meyer, past president of B'nai Jacob Synagogue here.

Meyer, who told The POST and OPINION that he is "trying to get a demographic study of the Charleston Jewish population underway," lamented the Jewish population of his city is remaining stable while the population of Charleston and its environs continues to grow.

"THE DEVELOPMENT is a threat to Jewish survival," he said. "I don't think the U. S. Jewish community is aware of the consequences of a static population."

Meyer quoted a statement made at a recent B'nai B'rith summer institute that American Jewry's population in 1999 was expected to be little more than one-half of its present population of some 5 million.

WHY IS THE Jewish com-

munity "limiting itself out of existence?"

According to Meyer, it is because U. S. Jewry lacks the "valid conviction that it is good, fine, happy and satisfying to be a Jew."

THE CHARLESTON Jewish community comprises more than one-third of the total West Virginia Jewish population of 5,900. The city's Jewish community of 2,000 is 1.3 per cent of the city's population. The Jews of West Virginia are only 0.3 per cent of the state population.

INTERMARRIAGE SEEN INCREASING

RABBI SAMUEL Volkman has performed at several mixed marriages in Charleston. He says he does it "because there is often no choice."

According to the rabbi, intermarriage and mixed marriages are on the increase in Charleston. Exact figures, however, were unavailable, he stated.

THE RABBI said that some

7 or 8 per cent of the community had intermarried — which is slightly below the national average.

One of the reasons intermarriage is on the increase in Charleston, he said, is that "there is so little prejudice here."

"THERE IS a good deal of social mixing and inter-cultural exchange here," he said. He ascribed this phenomenon to the fact that Charleston is an old city and Charleston's Jewish community had long been well-integrated within the city.

PROFILES ON US JEWRY

This review of Charleston, W. Va., Jewry is part of a continuing series of profiles of American Jewish communities, large and small.

These articles will seek to interpret Jewish life in these cities in terms of the major questions facing the American Jewish community. Among these questions are the development of greater spiritual emphasis in the lives of American Jews, the progress in fund-raising, the new physical characteristics of the community (new buildings, etc.) prevalence of social restrictions against Jews, the degree to which Jews participate in city-wide movements and organizations, growth or decline in intermarriage and its effects on Jewish community life, etc.

These profiles will be written on the spot by staff members of The National Jewish POST and OPINION.

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Two Congregations
Dominate Activities
In Charleston, W.Va.

TWO RABBIS named Samuel and Rabbi Samuel Cooper of B'nai Jacob Synagogue and Rabbi Samuel Volkman of Temple B'nai Israel, better known as the Virginia Street Temple.

Both congregations are on Virginia St., although the Virginia Street Temple has plans afoot to build a new edifice.

The Virginia Street Temple has been located in its present building since 1894. The area of the city remains one of the most prominent even today.

THE RABBI stressed that the temple was not moving because the community was moving to a new area of the city.

"Many of our people," he said, "are moving to the less crowded areas on top of the hills that surround the city," he said. He noted that Jewish congregations could not follow the community there.

"WE ARE MOVING because facilities are inadequate here," he explained.

The rabbi reported that \$117,000 had already been pledged toward a building to cost approximately \$700,000. "We expect to break ground next spring," he said.

CHARLESTON has no Jewish community center operated by a community federation or council. B'nai Jacob Synagogue, however, does have its own recreational facilities that it calls a "Jewish community center." The center is supported entirely by the synagogue. It receives no allocations from the city's federated Jewish charities.

Although the overwhelming majority of the center's membership belongs to the traditional synagogue, the center is open to the entire community irrespective of religious affiliation.

RABBI VOLKMAN said that his temple will also have its own recreational facilities when it constructs its new edifice.

SUMMER ATTENDANCE HIGH

Summer time is not siesta time for the Virginia St. Temple's services.

Some 60 adults and children attend the temple's Friday evening services on the average, as compared to about 75 that is usual during the winter.

According to Rabbi Volkman, the summer services are attractive because they are more intimate than the formal winter services.

Six years ago the congregation had no Friday-evening services at all.

Charleston's Virginia St. Temple for 10 years was one of the few Reform temple that held services on Sunday morning rather than Friday evening.

The Sunday morning services were instituted in 1938 and superseded in 1952 by Friday-evening services. Rabbi Volk-



RABBI SAMUEL VOLKMAN
... 'Belonging interest up'

man explained that the change back to Friday had come about "because the congregation came to realize that the only appropriate time to hold services is on Friday evening."

Rabbi Volkman, who arrived in Charleston later that year, said that service attendance has remained at a constant level of from 60 to 75 since he took the temple's pulpit.

"Interest in religious activities is up," the rabbi explained. "But that indicates more than anything else a 'desire to belong' to a religious organization," he said.

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ADULT AND CHILD EDUCATION SHOWS MILD UPSURGE

CHARLESTON'S Zionists are spurring the community on to a greater interest in Jewish education.

For the first time this year, they sponsored adult education courses at B'nai Jacob Synagogue.

BEGINNING, Intermediate and advanced Hebrew classes and a class on Jewish holidays were taught by B'nai Jacob's Rabbi Samuel Cooper.

The program, which started with some 50 adults, wound up the season with more than 30.

AN ADULT study group under the auspices of the synagogue's ladies' auxiliary meets twice a month.

Interest in Jewish education at the Virginia Street Temple continues on a "stable" level, according to Rabbi Samuel Volkman of the temple.

"THERE HAS always been a serious interest in Jewish education here," he said.

Rabbi Volkman reports success with each of two adult education programs he led under the sponsorship of his temple's sisterhood.

About 20 attend each session, he said.

Hebrew instruction is being added progressively in his congregational Sunday school by grades. Third, fourth and fifth

grade students now receive Hebrew instruction.

ATTENDANCE at the congregation's Sunday school has hovered for the last several years around 120.

Concern for Jewish education is on the increase at Traditional B'nai Jacob Synagogue.

SOME 80 CHILDREN attend the congregation's four-day-a-week Hebrew school compared to 40 to 50 who attended when the congregation opened its new building in 1950. B'nai Jacob's Sunday school attendance, like that of the Virginia Street Temple, is about 120.

ATTENDANCE AT SERVICES BACK TO 200 MARK

THE CITY'S traditional Jewish congregation, B'nai Jacob, reports an increase to an average of 200 at late Friday-evening services.

The congregation, before it moved to its new building in 1950, counted attendances of about 50 on Friday evenings.

ATTENDANCE went up immediately to 250 with the new building and fell down to 100 for a while.

Now it is back to 200 and sometimes higher if there is a bar mitzva.

RABBI COOPER IN CHARLESTON FOR 25 YEARS

B'nai Jacob is Rabbi Samuel Cooper's first and only pulpit—and it was but fortunate circumstances that he took that one 25 years ago.

When, in 1932, he was gradu-



Rabbi Cooper

ated from Rabbi Isaac Elchanan Theological Seminary of New York, he came to B'nai Jacob to officiate at High Holy Days services with-

out any idea of becoming its rabbi. He had hoped, rather, to return home to his folks in Can-

ada and take a long rest after his arduous 10-year stay at the yeshiva.

Several days after the holidays he was intercepted in Baltimore by a delegation of the congregation, impressed at the Jewish knowledge and wisdom of a young "rav" of 25.

Rabbi Cooper took the delegation up on its offer, and has re-

mained at B'nai Jacob ever since. Through his efforts, a consistent program of dignity and decorum has been added to the services, and late Friday-evening services have been instituted and developed.

Adult study groups were organized under his guidance, and a circulating library of Jewish books was instituted.

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Goldberg, former president of the alumni of Hebrew Union College-Jewish Institute of Religion, have served the congregation as spiritual leaders.

THE CONGREGATION'S present rabbi, Samuel Volkman, director of the Ohio Valley council of the Union of American Hebrew Congregations, has been with the temple since 1952.

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Relations Good; New Body to Fight Pro-Arab Bias

CHARLESTON Jews just this month organized a co-ordinating council, comparable to a community relations council.

Its exact purpose is not certain at the moment, but among its functions will be counter-acting Arab propaganda and promoting good will between Jews and non-Jews in the city.

ACCORDING to Zionist district President M. Kornstein, Arab propaganda infiltrates Charleston through the device of "letters from Arab relatives"

sent to members of the city's Kiwanis clubs that often end up in the news columns of the city's press.

Relations between Jews and non-Jews, however, are good in Charleston — in fact, almost too good.

THE FACT that Charleston is such an old city and the Jewish community there is relatively old (about 100 years), said Rabbi Samuel Volkman of the Virginia St. Temple, has made for cultural interchange almost to the point of assimilation.

No Integration Problem Here

ACCORDING TO Charleston's Jewish leaders, the city's Jews have had no reason to take an active stand on civil rights and integration issues because there are virtually none in Charleston.

They emphasize that the state was one of the first to integrate its public schools when the U. S.

Supreme Court made its desegregation decision.

JEWS HAVE not been "put on the spot" on civil rights issues, they add, because West Virginia is not a Southern state but a border state.

They note that the relatively low percentage of Negroes in the state lessens the state's civil rights tensions.

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Jews Active In Welfare, Civic Endeavors

CHARLESTON'S Jews have their share of workers in civic and welfare fields in Charleston. And one of them, Stanley Deutsch, is a member of the West Virginia House of Delegates. Mr. Deutsch has served also on the Virginia Street

Temple Sunday school faculty. Stanley Lowenstein, president of the Virginia Street Temple, has held high offices and taken an active role in the Charleston Symphony Orchestra. RICHARD GLASER is president of the Kanawha Players,

civic theater group.

Charles Loeb is former president of the Kanawha welfare council.

PRESIDENT of Charleston's memorial general hospital is Bernard Jacobson.

COUNCIL WOMEN ORGANIZE, SUPPORT CIVIC PROJECTS

CHARLESTON'S Council of Jewish Women is finishing up its support of Charleston's cerebral palsy center, which is helped found. And it's looking for another such project.

The section expects to continue financial support of the center for about two more years, according to Mrs. Richard Glazer, local president.

IT ALSO plans to turn over the center to the city's crippled children's society next fall. Six to eight children attend the school at the center.

The section, with a membership of about 240, is the Charleston Jewish community's second

largest Jewish organization. Haddassah is largest in Charleston with a membership of about 300. The Zionist district follows with 150. The community has a B'nai B'rith lodge but no women's chapter.

OTHER PROJECTS on tap for the section include the giving of monthly parties at the city's Hillcrest Home for Emotionally Disturbed Children.

Members bind books and help with clerical work as volunteer aides at the public library.

4,600 DOCTORS IN ISRAEL

JERUSALEM—Israel now has 4,600 licensed, practicing doctors.

American Drowns At Ashkelon Beach

ASHKELON (NJP) — Paul Oren, 34, drowned in the Mediterranean here while swimming with a companion. Oren came to Israel last year from New York where he had been publisher of "Israel Speaks." He was on the staff of the administration of the Weizmann Institute as assistant to Meyer Weisgal.

Kashrut Seen As Increasing

CHARLESTON Jews don't complain so much about the high price of kosher meat as about the difficulty in getting choice cuts, according to Marvyn Cohen, president of Traditional B'nai Jacob Congregation.

All cuts sold in the city's two kosher meat markets, except delicatessen meats, are slaughtered by a local shohet.

COHEN said that the situation was no one's fault in part-

icular. "There just aren't enough choice cuts to go around," he said.

Many, for that reason, buy meat from out of town, he explained.

The congregational president declared that kashrut observance is on its way up in Charleston. About one out of eight keep kosher in his congregation, and many young couples are keeping kosher, he said.

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REPORT FROM HOLLYWOOD

House That Even 'Smells Right' Makes 'Anne Frank' Cast Live Their Roles

By SHIMON WINCEMBERG

About the only two major Hollywood films in recent memory to pay particular attention to the Jewish press have been "The Ten Commandments"



Wincelberg also happen to be husband and wife, John and Anne Del Valle.

AND WHILE I was no admirer of Mr. DeMille's epic, I would like to re-emphasize that the spirit in which the film was

made could certainly not be faulted for reverence or dedication. It just happened to be, in this movie-fan's (and religion-fan's) opinion, somewhat short on talent and taste.

Talent and taste are two qualities conspicuously in evidence on the closed set of "The Diary of Anne Frank." Also a rather remarkable amount of reverence and dedication.

The man responsible for this atmosphere, producer-director George Stevens (Academy-award winner for "A Place in the Sun") has strong personal feelings about the subject. As a high officer in the U. S. army signal corps, he was among the first Americans to see the inside of a liberated German concentration camp, and for the films he took on that occasion, he has rarely ever found even a small private audience.

STEVENS is one of the few directors in Hollywood, who not only has a genius for making

his actors live their roles, but imposes that same depth of involvement upon himself, his son, who assists him, his crew, and indeed upon the very scenery. That four-story house in Amsterdam is certainly the only movie set I have even been on which not only looked like a perfect copy of the original, but even felt right and smelled right.

His cast, moreover, works in an environment not only free of the customary kibbitzing, visiting and other distractions, but is surrounded on all sides by graphic reminders of Nazi brutality, from a bulletin board filled with photos of German atrocities, to the constant presence of a menacing figure in German officer's uniform, who in real life happened to be one of the heroes of the Dutch underground, and who serves as the film's Dutch technical adviser.

THERE IS NO specific technical adviser on Jewish ritual, but plenty of volunteer experts

among cast and crew, and the Hanuka scene we happened to watch being shot, while perhaps no more authentic than the kind you see in most Jewish homes, yet was genuinely moving, and certainly superior to the way it had been staged on Broadway.

Entering wholeheartedly into the spirit of the thing, Millie Perkins, a non-Jewish girl selected by Stevens to play Anne Frank (after a world-wide talent hunt which also efficiently combed local synagogues) was a guest for the Passover seder at the home of Shelley Winters (who plays Mrs. VanDaam), and insisted on full participation, right down to the bitter herbs.

Another Gentile member of the cast, Diane Baker, who plays Anne's older sister, has developed such a deep interest in contemporary Jewish problems, she hopes to be able to make a State Department-sponsored visit to Israel.

THOUGH frankly among those who sat through the Broadway production of "Diary" with great difficulty, I suspect that the film version will be one not only Hollywood, but all humanity may have reason to be proud of.

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WOMEN'S VIEWPOINT

Ready or Not, I'm Here Again
—If It's Okay With the Boss

MEMO TO THE EDITOR:

It's been several months now since I stopped contributing my weekly column to the paper. Can't recall exactly when, but Rena Esther is now 4 months old and I was about midway carrying her when I decided I just couldn't keep up the weekly pace, and instead of settling for less frequent and shorter columns I just plain up and quit.



HELEN

BETWEEN you and me, Mr. Boss Man, I was amazed that I had been able to last as long as I did—to turn in material week after week for 10 years. Whenever I felt as though I couldn't go on another week, I kept reminding myself that you had continued to keep those editorials coming week after week not for 10 but for close to 25 years. But even that argument finally lost its potency. After all, I'm not you.

Well, I've had a nice long vacation, from writing that is. And am I ready to come back? I should say not. As much as it is a source of satisfaction to know I can be of help to you, it is still a chore, though a pleasurable one to be sure, to sit down and try to produce a column.

But ready or not, here I am. ONLY THIS time, I'll have to work on a more flexible schedule. Not once a week, though I may eventually find time for that, but as often as I can. If it's all right with you.

And let me thank, at this time, all those who were kind enough to send good wishes last fall when the column stopped appearing.

I SEE BY the New York Times of June 26 that women, including (surprisingly) wealthy women, are becoming more willing to wear someone else's cast-off clothes, as long as the clothes are expensive and well-made to start with.

I suppose, though, that it was bound to come.

THE FIRST-RATE creators of women's apparel, the designers and couturiers and milliners and their ilk, who regularly bring forth their original models—that go for hundreds of dollars per—are artists and would probably be hurt to see their creations simply discarded while they are still wearable (say like giving a thousand-dollar ball gown to an old-clothes peddler after it was worn only five or six times). One doesn't hand the junk man an expensive painting by a famous artist just because one gets tired of looking at it or prefers another one to fill that space on the wall.

Well, that's a thought.

But, anyway, according to the Times, one Michael, head of Resale Associates in New York, plies his trade in a "big, airy

room with neat built-in racks of clothes" with "none of the atmosphere of a thrift shop."

His offerings, he explained, were becoming more and more acceptable to well-to-do women because they were fresh looking and in good condition.

He disclosed that the buyers of his expensive cast-off merchandise lived in the same approximate area as the original owners. One woman, for instance (the adjective "distinguished" was used to describe her), sold him boxes of expensive clothes, then turned around and bought a good number of dresses from the racks.

All of which should reassure the craftsman that his beloved handiwork will continue to receive the same tender loving care in the hands of owner No. 2.

Blame Free Prescriptions

Israel Doctors Can't Stem Calls For Tranquilizers

HAIFA (NJP)—In Israel where practically everyone has medical insurance, doctors are unable to stem the demand for tranquilizers, Dr. Tova Berman of Kupat Holim, the sick insurance fund, said this week.

He suggested a small fee for filling prescriptions to

end the jump from 2.6 million prescriptions in 1956 to the 4 million estimated for this year.

Most of the pharmaceutical service rendered to members of the Kupat Holim is unnecessary, Dr. Berman admitted.

He blamed the medicine-hungry public, charging that

their demands were nurtured by what he called "pharmaceutical propaganda."

He said the demand was especially great when a new medicine was discovered.

Israel Lives Beyond Means—UN Body

JERUSALEM (NJP) — The report of the United Nations department of economic and social affairs, which declares that Israel is living beyond its means, has been published in the local press.

The report asserts that Israel is putting off the day when it will achieve economic stability. It blames inflation and charges that this makes it increasingly difficult for Israel to achieve a

level of consumption — private and public—properly related to the income produced in the country itself.

The report praises the advances in almost every area of the country's economic life.

KNESSET BUILDING STEP

JERUSALEM — A committee has been appointed to implement plans for a permanent Knesset building.

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HEBREW TEACHER—Congenial city of 125 Jewish families seeks services of a qualified Orthodox Hebrew teacher. Couple preferred. Good salary. State educational background and former employment. Dept. 2719, P.O. Box 1633, Indianapolis 6, Ind.

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TEACHER—Experienced Hebrew teacher or teacher-cantor wanted for Boston suburban congregation. Pleasant working conditions. State references in first reply. Dept. 1005, National Jewish POST, 110 W. 40th St., New York 18, New York.

RABBI — is desired in only synagogue (Conservative) of New England community. A good home provided. Forward history and particulars to Atty. Nathan Parnes, P.O. Box 276, Gardner, Massachusetts.

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What Foods These Morsels Be

JULY DAYS BRING WITH THEM PICNICS AND LIGHT OUTDOOR MEALS

By SARAH LIEBER

With the coming of July there are some menu changes we all make. These are the days for picnics, for lighter meals served near the open window or on the porch.

To keep the house cooler on hot days it is a good idea to do the cooking in the early morning. If you plan carefully the kitchen need not be heated close to dinner time. Such dishes as re-heating can be done quickly. At this time



Sarah

of year more than ever, the convenient electric appliances come to good use.

In our house we usually have a jar or two of cold soup with sour cream as a garnish. We like, too, to have several cans of fruit juices to combine for drinks.

For a salad meal or for any cold dinner, remember that one hot dish is a treat good for the appetite as well as the digestion. This could be a hot soup, a casserole of scalloped potatoes, a lokshen kugel of any other substantial favorite.

COLD BEET AND CABBAGE BORSHT

- 8 small beets
- 1 head cabbage (1-1½ lbs.)
- 4 stalks celery
- 2 onions
- 1 tsp. salt
- pepper to taste
- 10 whole cloves
- 1 bay leaf
- sour cream
- 1 dill pickle, chopped
- 4 small beets, finely grated raw

Scrub the eight beets, shred the cabbage and leave the celery whole. Stud the onions with the cloves. Place the first six ingredients in a large pot and cover with water. Bring to the boiling point. Skim and lower heat to simmer point. Simmer until the beets have lost most of their color, about one hour. Strain, cool and chill thoroughly. Add the finely grated raw beets. Top with a generous tablespoonful of sour cream for each portion. Garnish with chopped dill pickle. Serves six.

COLD SPLIT PEA SOUP

- 1½ cups split peas (soaked overnight)
- 1 large carrot
- 2 stalks celery

- 1 large onion
- 1 bay leaf
- 1 clove garlic (optional)
- 1 tblsp. salt
- pepper to taste
- 1 pint milk
- thinly sliced cucumber
- 1 hard-cooked egg, chopped

Rinse the soaked peas and place in a soup pot with the onion, celery, carrot and seasonings. Add cold water to cover. Simmer until the peas are tender. Cool. Put through a fine sieve. Chill thoroughly, preferably over night. Stir in the milk. (Evaporated milk or cream may be used for a richer product.) Garnish with thinly sliced cucumber and chopped hard-cooked egg. For a different variation use tomato juice instead of milk and season with a dash of curry powder. Serves six.

COLD TOMATO CUCUMBER SOUP

- 1 can tomato soup
- 1 can water
- ¼ cup finely chopped green onions
- salt and pepper to taste
- ¼ cucumber, finely grated
- ½ cup heavy cream
- chopped parsley

Add the water, onion, cucumber and seasonings to the tomato soup. Chill for several hours. Strain. Add the cream. Garnish with chopped parsley. Serves four.

PICNIC MEAT LOAF

- 1 lb. chopped beef
 - 1 can baked beans
 - 1 cup chopped pickles or pickle relish
 - 1 egg, well beaten
 - ¼ cup tomato sauce
 - ¼ tsp. prepared mustard
 - ½ cup bread crumbs
- Mash the baked beans. Blend all ingredients together. Pack firmly into a greased loaf pan. Bake one hour at 375 degrees. Chill and slice for sandwiches. or serve hot with tomato sauce. Serves six.

ORIENTAL STYLE MAIN DISH MEAT

- 1 lb. lean lamb or beef, cut into cubes
- 2 tblsp. oil
- 1 tsp. salt
- 1 cup chicken or beef broth (may be canned)
- 1 pkg. frozen French style string beans
- 1 tblsp. minced onion
- 1 can mushrooms (3 oz.)
- 2 tblsp. cornstarch

What's on the Air

RADIO

Sunday, July 6, 10:05 a.m. EDST — Rabbi Myron Silverman, Suburban Temple, Cleveland, O., to discuss "The Crack in the Bell," on Message of Israel program, ABN.

Sunday, July 6, 12:30 p.m. EDST — "Words We Live By," the Eternal Light program's summer series, will present the first of 10 dialogues on "Great Words in the Literature of the Bible" between Mark Van Doren, Pulitzer prize winning poet, and Maurice Samuel, NBC.

2 tsps. soy sauce
½ cup water
blanched almonds and pimiento for garnish
Heat the oil in a skillet, add the meat and seasonings and cook over moderate heat until the meat is browned on all sides. Turn frequently. Add the broth; cover the pan tightly and cook over low flame for 10 minutes. Add mushrooms and beans. Cook 10 minutes longer. Blend together the water, soy sauce and cornstarch, stirring to prevent lumping. Add slowly to the cooked mixture. Cook five minutes or until the mixture thickens. Garnish with almonds and

pimiento slices. Serve with boiled rice or fried noodles. This is a very good dish to prepare in the electric skillet. Serves four.

A Word to the Wives

Have you ever tried serving meals in unexpected places on hot days? Select the coolest spot in the house, be it a hallway, even a bedroom, and let the family bring the card table and trays for individual serving.

Take the time for a leisurely tepid tub before the family assembles for dinner. Your body and spirit will be refreshed.



Your Name

Want to know what your name means? Address your questions to Mr. Pearlroth, National Jewish POST and OPINION, Box 1633, Indianapolis 6, Indiana.

By N. PEARLROTH

DEAR MR. PEARLROTH: My husband was born in Lodz, Poland. Please tell me what my name means.—MRS. ROSE LIGORNER, Brooklyn 4, N. Y.

LIGORNER IS A trade name traceable to an occupation.

The term is a Yiddish equivalent of the Polish lugarniarz, a man who uses a lye solution for the laundering or bleaching of cotton cloth. Since Lodz was the greatest Polish manufacturing center—specializing in textiles—it is obvious that your ancestor who first chose this family name was in charge of an establishment employing lye for the treatment of cotton products. This is the first time I came across this unusual family name.

★ ★ ★

DEAR MR. PEARLROTH: I would greatly appreciate finding out the origin and meaning of my last name, Trock. The town or origin is Włodzimierz Wolynski, Poland.—MRS. HENRY TROCK, Chicago 45, Ill.

TROCK IS A family name of geographical origin. It is derived from the name of the Lithuanian town of Troki, in the government of Wilno. Troki is an ancient town which is featured in Scandinavian sagas under the name of Tyrki. The significance of the word is "a forest clearing." Troki had a large population consisting of Karaites, members of a curious Jewish sect imported from the Crimea. They spoke Tartar and completely ignored the Talmud.

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I Think As I Please

DAYAN TELLS ISRAEL WHAT IT ALREADY KNOWS--BUT DOESN'T HEAR

By CARL ALPERT

HAIFA—It is now common knowledge in Israel that Ben-Gurion's fair-haired boy, being groomed for ultimate high position in the government, is Moshe Dayan, hero of the Sinai campaign and recently retired as chief of staff of the Israel defense forces. But a general with political ambitions, even a highly popular general, must have a platform. He must come before the electorate with specific ideas and with a program. If his pro-



Alpert

gram is new, original, popular, so much the better.

And so it is that in recent weeks Moshe Dayan has been barnstorming the country, taking time out from his studies at the university, to deliver a series of talks which, taken in toto, obviously represent his political testament.

A study of his major addresses reveals an obvious pattern, and he has returned to the same themes again and again.

MANY OF HIS ideas have stirred a tempest in the country. While nothing that he has said is new, many of his views express that which others have not dare to say publicly. Hence, it is that the popular reaction has been mixed.

If Dayan is indeed to emerge

as a possible successor to Ben-Gurion, it is well that more than perfunctory attention be given to his major points.

I HAVE waded through dozens of reports on all his speeches, and find that four or five points are repeated incessantly.

It is of interest to note that none deal with military affairs, nor even with Israel's international relations, subjects on which there is presumably no difference of opinion among the western-oriented parties in Israel. If the leftist parties should show strength, Dayan would presumably turn his attention to the subject of Israel's place in the East-West struggle of the titans, but in the meantime, he deals primarily with domestic affairs.

FIRST OF ALL, he warns that life is getting too comfortable in Israel.

At a time when we are still living off UJA money and Bonds, U. S. technical assistance or German reparations, there should be no increase whatsoever in the standard of living of the average Israeli. To the contrary, he says, we should pull our belts tighter, and return to austerity. If the citizens of the country do have a bit of spare money, they should put it into creative and productive enterprises, rather than into personal comforts.

How this should be done—whether by taxation or by floating of popular bond issues—he does not say.

The development of some of the country's major economic resources should be given top priority.

TO THE OBSERVATION that millions have already been sunk into the copper mines, or the Dead Sea works, with little ap-

preciative return as yet, Dayan replies that it is far better that the effort be made—than that Israelis live soft lives, and consume their capital.

From here he proceeds to his next important point:

The kind of program envisaged requires governmental direction. No citizen is going to forego any comfort unless it is made a national duty, and required of him. Hence the dominant political parties must put patriotism above party interests. This they are not doing.

VIGOROUSLY, Dayan castigates the various political groups, nor does he spare his own Mapai party. Each party is interested only in getting votes, and therefore tries to pursue that program which will prove most popular and gain the widest support. But the program needed by the country is not necessarily a popular program. What is required is statesmanship, not politics.

Is there in Israel a leadership with the courage to point the necessary path even if it means alienating voters. A matter like this can't be left to decision at the polls, because the people will vote for the easiest way, not that which is required by the country's best interests. There is danger to the country in this game of seeing who can promise most to the voters, and all parties are seeking to outbid the other.

The country is courting economic disaster; where will this all end?

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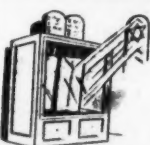
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BOOKS AND RELIGIOUS ARTICLES

New Book Tells How Arab 'Unity' Depends on Israel

THE MIDDLE EAST IN TRANSITION, edited by Walter Z. Laqueur, \$8.75 (Frederick A. Praeger).

The problems of the Middle East transcend the Arab-Israeli unpleasantness and the matter of natural resources.

Social and political changes, long begun, economic develop-



ments, the intrusion of communism as against the interests of the West and of the Arabs themselves, growing nationalism—all are treated by more than 30 authorities compiled by Dr. Laqueur in this great volume.

Isaiah Berlin's account of Israel's origins is included, and if Stewart Perowne is permitted to lie about the refugee situation, Mizra Kahn follows with the truth about the "innocent victims of the follies and ambitions of a bankrupt leadership" which has "shamelessly distorted" facts and history.

As to the Arabs, they "have achieved a certain identity of purpose only with respect to Israel" (29). Middle East soil will still not "enable political democracy to take roots" (49).

In the section on communism, Bernard Lewis brilliantly portrays the elements in Islam and communism—such as the dictatorial tyranny under which both flourish—which may have attracted some Arabic intelligentsia. Others demonstrate the new Soviet efforts to find a rapprochement, with Islamic theorists. A world of information, not always agreeing, and frequently not conforming with the editor's own views and knowledge, but indispensable to all concerned with the general or

detailed aspects of the current world's most flammable tinderbox.

ALL BUT MY LIFE, by Gerda W. Klein, \$3.95 (Hill & Wang, 104 Fifth Ave., New York 11).

The author of this extraordinary chronicle is one of the few women to outlive the Hitler persecutions and the final death march which left her weighing but 68 pounds.

She is today married to the American lieutenant who rescued her, and they reside with three fine children in Buffalo.

No more circumstantial, more soul-stirring recital has come out of that barbaric era.

The rest of the family, as the story has ever been, died; so too lovers, neighbors, virtually everyone. Their little Polish community went the way of all the conquered Jewries. As in the Middle Ages, parents themselves put their children to death. Then, after years of slave labor, the march began; the thousands became scores. Gerda, strengthened by the remembered exhortation of her father, lived on, to become a distinguished wife, mother, and author.

LET'S TALK ABOUT JUDAISM, by Dorothy K. Kripke, \$1.75 (Behrman).

The author of the books about God, and about right and wrong, has here presented the ideals, practices, and sanctities of her faith with the skill and fidelity that have already brought her fame. Pictures by Bobri. A beautiful book, most useful of the series.

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WE COULDN'T AGREE MORE

WE COULDN'T agree more with Philip Klutznick in rejecting a resolution of the recent B'nai B'rith District 2 convention (NJP, June 20), that he stand for election for another three-year term.

That Klutznick echoed the views presented in this paper in seeking to discourage Emanuel Neumann from contravening the constitutional provisions of the Zionist organization of America against a third term is not important. It must be pointed out, however, that Klutznick stated a principle which would serve to invigorate Jewish life both on the national and local levels, if all American Jewish organizations would honor it.

FOR MR. KLUTZNICK there are many areas in which his services now can be even more valuable than they were while as president of the B'nai B'rith.

As head of that estimable organization, Klutznick brought it back into the mainstream of American Jewish life and rebuilt it into a powerful agency for furthering the positive aims of the U. S. Jewish community.

IF HE HAD a fault, it was his loyalty to his organization even when there was a conflict between it and the welfare of the entire Jewish community. This is a matter of interpretation. But so beneficent was Mr. Klutznick's leadership in B'nai B'rith that no one would challenge his devotion to every area of Jewish activity.

For those who think they are going to put over Emanuel Neumann as president of the ZOA for another year, Klutznick's words bear repeating.

"The greatest challenge in American life today is to develop new leadership. I am proud that B'nai B'rith developed the notion of limited terms of service. I do not believe in the indispensability of any man—not even your present leader. It is more important that the democratic process be preserved by inducing young people to come in and work for the leadership.

"There is no greater joy than to serve. There is no greater danger than to serve too long."

LET'S NOT DO THIS!

WE'RE A LITTLE taken aback at the viciousness of the attacks on the Orthodox group which had the temerity to demonstrate in Washington and also in New York in opposition to some of the developments in the religious field in Israel.

Rabbi Maimon, former Israeli minister of religious affairs, even went to the extent of demanding excommunication, a step that hundreds of years later, we're still ashamed of in the case of Spinoza.

WE DON'T know which excess is the worst, what the Satmer Rebbe and his followers are doing to protest what they sincerely feel is a desecration of religious life in Israel or what those who oppose them feel ought to be done about it.

As for us, we may be getting water in our blood this week, but we ask for a little more tolerance, if not actual understanding.

NOR DOES the attitude of the non-Jews, who we're sure are not interested in these family fights to the extent which Jews may think, concern us.

Castigate the Satmer Rebbe as vigorously as possible; fight him in the press and from the pulpit, but further than this in a democracy we should not go.

IF WE'RE GOING to start excommunicating Jews in 1958, where will we stop? And what about the editor of this paper—thousands would thrill at the prospect of seeing him excommunicated.

SET THE GOAL FIRST

THE INTENTION of the American Jewish League for Israel to go to work at building up a steady stream of aliya from the U. S. to Israel should not be confused with the actual realization of the program.

Last year the League in its young optimism took one of its top men and put him in charge of the goal of taking 1,000 young Americans to Israel for the summer. The number that the League actually took was around 35.

THIS IS GOOD, and perhaps next year that number will total 150, and this is the right method and the right goal.

So it is with aliya. We like the idea of the League bringing this up as a major issue at its recent convention (NJP, June 27). The more we discuss and plan, the sooner will come the time when what Israel needs sorely today—American Jews and American knowhow and American feeling for democratic operation—will be provided in as normal a way as today we provide funds.

WHY?

Come to think of it, why would the Edris Corporation of New York, which supplied resorts with confidential information about the religion of prospective guests (NJP, June 13), be performing this "service" if there weren't Jews who masqueraded as non-Jews in order to get reservations at resorts where Jews were not wanted?

The EDITOR'S CHAIR . . .

IT WAS OUR pleasure to cover the convention of the Reform Rabbis held this past week at the Edgewater Beach Hotel.

The convention was as usual a stimulating one that had its high moments and its series of straight-talking sessions where you can get as good an insight into the developing U. S. Jewish community as can be gotten anywhere.

IF BEN-GURION could only attend one of these conventions, he'd change his absurd notions about American Jewry more quickly than his legions overran the Sinai desert.

There was much that went on that you should know about. We've tried to give you the best coverage we know how despite the most unco-operative attitude of any press department of a convention in our memory. We guess we'd been spoiled by Rabbi Sam Silver's solicitous attention at CCAR conventions in past years or the fine service Edith Brodsky gave the press at the recent Congress convention in Miami Beach.

WE LONG AGO learned that to the Jews, getting a story into the New York Times was equal to being awarded an honorary degree by Harvard University. So we patiently let the New York Times get the service of a visiting oriental potentate, and we don't demur.

As the only Jewish paper which year after year covers Jewish conventions, we have no reason to complain because we are relegated to second spot. But we do think that press departments are set up to aid reporters in-

stead of creating difficulties for them. Otherwise why have a press department at all?

WE HAD MORE than passing interest in the views expressed by Ted Lurie, editor of The Jerusalem Post, to the effect that U. S. Jewish life outside of New York is doomed (NJP, June 27).

When Lurie was making his tour of the U. S. on which he based his observations, we spent a few hours with him.

Wherever he went, his hosts pointed out to him certain aspects of Jewish life in the Midwest. From these first-hand reports by local people, he made deductions which we printed last week. As a trained newspaperman he recognized that this kind of reporting might lead to erroneous conclusions, but in his discussion with me, he stuck to his guns.

THE ODD THINGS of American Jewish life are what were brought to Lurie's attention. The slow steady march of the U. S. Jewish community to maturity and normality hardly shows up, because these are developments which only the deep observer notes at the time and the reporter prints ten years later.

The increase in the number of youngsters who study Hebrew, the new attitude of U. S. Jewish youth towards things that are Jewish, the upsurge in support for fundamental Jewish institutions like those of learning, all these things Lurie missed, and these are the important new aspects of American Jewish living.

BALAK: A Pre-Adamic Influence Peddler

By **RABBI JACOB J. WEINSTEIN**
KAM Temple, Chicago

Balaam, it seems, was an influence peddler. He had the reputation for being able not only to predict events, but to make them come to pass or not come to pass.

BALAK, THE KING of Moab, was so impressed with this reputation that he was willing to offer Balaam a rich reward if only he would curse the people of Israel. Like all powerful people, Balak thought there was nothing that money could not buy, even a miracle or two.

There was nothing subtle about Balak. In his lexicon the answer to the Rabbi Weinstein question, Who is richest? was simple: he that has the most money.

Now Balaam was a subtle man. First of all he took the stand that he, personally, was not the mover or unmover of events. He was merely the Lord's translator. He allowed as how he might under the proper circumstances, find out what the Lord intended to do and, under still more proper circumstances, reveal the Lord's intention to interested parties.

BALAK PUT BALAAM on the spot when he requested a big, fat curse for Israel in return for a big, fat fee. Balaam obviously did not want to pass up the royal gifts and promotions.

When influence brokers are caught in such a dilemma, they stall. They ask the client to come back tomorrow or they want a little time to toss the ball around. Who knows? The Lord may change His mind; or Balak may change his; or Israel might run into a bit of hard luck.

Balaam, you recall, suggested that he go to Moab and consider the proposition from the perspective of that land, in the presence of Balak.

ONLY BALAK'S ass, it seems, has the integrity and the plain common sense to see through this stalling technique. He tries to beat a little honesty into Balaam's mercurial skull and with the miracle of speech and the help of an avenging angel with a not too terribly swift sword, he does. Not until Samson was to dispatch 200 Philistines with a similar instrument, did the jawbone of an ass prove so apt a persuader as did this one.

The shrewd man knows how to convert defeat into the appearance of non-defeat. Balaam,

chastened by his patient ass, now asks Balak to prepare a very dramatic altar of sacrifice. On the bare mount, out of the midst of the burnt offering, the oracle, now cleansed from the pollution of filthy lucre, utters this magnificent parable:

"From Aram Balak bringeth me,
The king of Moab from the mountains of the East:
'Come, curse me Jacob,
And come, execrate Israel.'
How shall I curse, whom God hath not cursed?
And how shall I execrate, whom the Lord hath not execrated?
For from the top of the rocks I see him,
And from the hills I behold him:
Lo, it is a people that shall dwell alone,
And shall not be reckoned among the nations.
Who hath counted the dust of Jacob,
Or numbered the stock of Israel?
Let me die the death of the righteous,
And let mine end be like his!"

THERE ARE MANY Balaks, not far from Moab, who offer rich prizes to those who would curse Israel today. And there are many takers! Courage, Israel; for when their eyes are opened, they, too, will change their tune and say:

"How goodly are thy tents, O Jacob,
Thy dwellings, O Israel!"

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Friday, July 4, 1958

DEBATE CONTINUES

Donin Feels Conservative View Ought to Lead To Wonder If Tora Wasn't Colossal Mistake

• Editor, Jewish POST and OPINION:

It was surprising even to me to discover the extent to which Conservative spokesmen cannot believe so many of the things contained in the Tora, and that to them so much of it is only what Moses "mistakenly believed" G-d wanted of us, but was not really the will of G-d; that "its details need not be true nor perfect," and that its words are but "man's formulation of his search for G-dliness."

WHY SUCH A "divinely inspired" Tora capable of such gross distortions of G-d's will is so objectionable has been amply covered in my original statement on the subject (NJP, June 6).

Such a Conservative view ought to make one wonder whether all of the Tora was not just a colossal mistaken notion of Moses. Or does Conservatism imply that G-d's will was reflected only in those laws and teachings that conform to the values and understanding of western civilization, which is largely based upon secular humanism.

It was most revealing to note the extent to which the Conservative position leaves very little to faith, but insists upon reducing everything in Judaism to the most naturalistic and humanistic forms.

THE CONSERVATIVE rabbinic may have a right to their opinions, but do they have a moral right to represent their conclusions concerning Jewish law derived from such assumptions as an authoritative development of our historic tradition? It is this which we question and challenge.

The entire presentation of the Conservative viewpoint was its own best indictment as to why it must be completely rejected even as an interpretation of Judaism.

IT SEEMS illogical to insist that Judaism can allow for an interpretation which is inspired by skepticism of its basic tenets. On the contrary, they ought to be hard put to show why their "interpretation" does not constitute kefirah.

And not only in vague generalities but even on the specifics do we stand ready to defend and explain Tora law and to take the necessary leap of faith.

I CAN believe that G-d decreed death penalties for such violations as striking a parent, adultery, Sabbath desecration, witchcraft, etc., in order to emphasize the seriousness of their infractions, while at the same time setting forth in the oral

Editor's Note

A number of letters have been submitted discussing the questions that form the current exchange between Rabbi Hayim Donin and Aaron Blumenthal. For the time being the exchange will be limited to the two rabbis who originated it. After the series of letters have been concluded, we very likely will print a number of the letters from other readers pro and con on the subject.

law to the judges the basis for severely limiting the implementation of the capital penalties.

I also can believe that G-d decreed the total destruction of that which was represented as being contagiously and unreformably evil.

MODERN knowledge of the Ugaritic texts which gives us a vivid picture of Canaanite civilization clarifies the wisdom and necessity for such a commandment. Even men like William F. Albright have hailed the decimation of the Canaanites (of whom the Amalekites were part) by the invading Israelites as "fortunate for the future of monotheism . . . since it prevented the complete fusion of the two kindred folk which would almost inevitably have depressed (Israelite) standards to a point where recovery was impossible. Thus the Canaanites, with their orgastic nature-worship, their cult of fertility in the form of serpent symbols and sensuous nudity, and their gross mythology were replaced by Israel . . . with its lofty monotheism and its severe code of ethics."

Sometimes, like in a cancer, surgery rather than a salve must be applied in order to protect the rest of the body from infection.

And is it really so impossible to conceive of a Divine law, given for time and eternity, combining the noblest ideals with a permissive attitude towards certain specific practices prevailing at a given point in history. The Maimonidean theory of animal sacrifices is a case in point.

Nor must Tora as a Divine document be completely unrelated to anything written by man in an earlier age. Even our Midrash maintains that many of the mitzvot were observed by our Patriarchs and were reflected in the lives of the people even prior to Mattan Tora.

THERE ARE many broadly-educated men and women, culturally sophisticated people, men

of science and philosophy, who are Orthodox Jews (and not just nominally affiliated with Orthodox institutions) whose knowledge of scientific data is certainly no less than that of the Conservative leadership, who accept the conclusive findings of sound scientific research, and who are not unaware of the theories of the Biblical critics—and who have found it possible to resolve many of the doubts that might superficially arise from the stories in Genesis without resorting to a Conservative point of view and without the need to reject the traditional concept of revelation and all it implies.

The Rev. A. Cohen, a brilliant British scholar, had this to say about the sort of Biblical scholarship in which Conservatism seems to put implicit faith:

"THERE HAVE been and are now many experts, by no means inferior to the critics in learning and love of truth, who, after long and close study, reject the higher criticism in its entirety. The critical theory is built up on the most shaky foundations. Its method of investigation is diametrically opposed to that employed in really scientific research. It is an edifice constructed out of assumptions, unsupported hypothesis, arbitrary deductions from doubtful premises, and reasoning in a vicious cycle."

May I suggest that our readers avail themselves of the following texts for more elaborate Orthodox approaches: The Hertz commentary to "The Pentateuch," "Guide to the Perplexed" by Maimonides, "Judaism in a Changing World," (particularly Chapt. II), Part IV of the Jewish Library edited by Dr. Leo Jung, "Judaism Eternal" by Samson Raphael Hirsch, "The Jewish Religion," by M. Friedlander, "God in Search of Man" by A. J. Heschel, and "The Modern Jew Faces Eternal Problems" by Aron Barth, recently published in Israel and available through the Jewish Agency.

IF ORTHODOXY has not used the creative strength it does possess as frequently as it should have and the courageous approach necessary to make it work, this then is where criticism may be directed if desired. But not at the essence of Orthodox doctrine as such. For this strikes at the very strength and glory of Judaism. Certainly Conservative doctrine is no substitute.

And if there are some in the Conservative rabbinate today, as

FREEDOM OF THE PRESS

Letters must be typed or printed clearly double-spaced, on one side of the page, and should be no more than two pages long. Only letters bearing the writer's signature and address will be printed. The POST and OPINION reserves the right to condense letters. No material submitted to The POST and OPINION will be returned unless accompanied by a self-addressed, stamped envelope.

CONGREGANTS BOYCOTT VICEROY CIGARETTES

• Editor, Jewish POST and OPINION:

This letter is in reference to the boycott against anti-Israel boycotters (Editor's Chair, NJP, June 27). I wish to make one statement or suggestion and one request.

The statement or suggestion: We have mentioned the facts of the boycott in our congregational bulletin. This was extremely effective. Smokers of Viceroy stopped smoking that brand; retailers and wholesalers asked for additional information. (For instance, one man who services and owns cigarette machines all over the state, has discontinued all British and American Tobacco Co. cigarettes. They are no longer to be found in his machines.)

I FEEL it would be a good idea for you to suggest, in an editorial or the Editor's Chair, that other congregations similarly point out the facts in their congregational bulletins; in this way, nearly all American Jews can be reached, and I believe they will co-operate almost without exception.

The request: Could you continue to publish pertinent information on the subjects as a regular feature, and do some in-

vestigating on your own, not just publish guesswork and hearsay? After all, investigation is supposed to be one of the main functions of the press.

SPECIFICALLY, I am interested in the facts pertinent to the Brown & Williamson Co. (I believe they are called) subsidiary of British and American Tobacco Co. in this country. It seems that their representative showed a letter to the above-mentioned owner of cigarette machines, in which it is attested that the American subsidiary, unlike its British parent, did make shipments of Viceroy cigarettes to Israel.

What are the facts in this matter? What answer can the man make to the representative of the cigarette company?

ANY INFORMATION that you can let me have, privately or through your paper, I will greatly appreciate.

Israel's economy will be made or broken by the future development of the Arab boycott. And the Jews of America are probably the only ones who can prevent American companies from participating in the Arab boycott.

L. FLEISCHMANN,
Dover, N. H.

London Shul Not Named for Saint

• Editor, Jewish POST and OPINION:

In your June 13 issue, on page 7 there is an article about Rabbi Harris Swift, stating that he served as spiritual leader of St. John's Wood Synagogue, London, England.

I am certain that some people after reading the above-mentioned synagogue's name will think that it is named after a Christian saint.

Apparently, though, the synagogue is situated in a part of the town that is called St. John Woods.

Please understand that my purpose for writing is not to criticize, but rather only be-

I know there are, who are still ideologically and in personal practice bound to Orthodox Torah-teaching, then it is in the Orthodox camp that they belong. The others would then perhaps favor a closer alignment with Reform with whom such a realignment of forces is necessary before some of the confusion now beclouding the religious differences are removed.

RABBI HAYIM DONIN
Congregation B'nai David
Detroit, Mich.

cause I've been reading your paper for years—looking forward to each and every issue—and feeling that you would like to receive comments from your readers, from time to time.

WOLF WIRGIN,
Bronxville, N. Y.

2 Jews Executed With Nagy, Maleter

LONDON (NJP)—Two of the Hungarian Communists who were executed with Imre Nagy and General Maleter were Jewish intellectuals, the Jewish Chronicle here reported. They are Miklos Gimes and Jozsef Szilagyi.

Szilagyi is a former correspondent for the Jewish Telegraphic Agency.

Two other Jews who fought in the rebellion against Moscow were sentenced to prison terms of 12 and 5 years respectively.

NAME HONORS GOLDMANN

LOS ANGELES (NJP) — "Because he symbolizes the effort of the Jewish people all over the world to unite," Dr. Nahum Goldmann's name was chosen for a new American Jewish Congress chapter here.

Challenges Heschel on Space Exploration Stand

• Editor, Jewish POST and OPINION:

In reference to Dr. Heschel's statement, that according to Biblical injunction "man has no right to master the forces of other planets" (NJP, June 6), I should like to make the following points.

It seems by Biblical description of creation, the opposite conclusion must be drawn. "In the beginning G-d created heaven and earth."

Through one G-dly word, both heaven and earth were created together as one.

In the first instant, then, there is no distinction between our two spheres.

THE GREAT division between heaven and earth occurred on

the second day, for then G-d separated the heavenly waters from the earthly waters.

Our rabbis point out, that unlike the other days of creation, G-d did not conclude this day's work by exclaiming: "It was good." Because any division between heaven and earth, either physical or spiritual, is not to man's advantage. On the contrary, what is needed is more heaven on this earth, and certainly man should endeavor to ascend toward the heaven in his quest for G-d's truth.

THIS SCHISM between heaven and earth is man's great challenge. To inquire, study, and maybe even peer into the heavenly wonders of G-d is to man's

intellectual advantage and spiritual growth.

To pry, dissect, and then challenge (through lack of knowledge and faith) what one thinks he sees "up there," is quite another case.

Also, logically, to what degree does one confine himself according to Dr. Heschel? May one search 100 feet, or 1,000 feet above the earth's surface? Or must man ascend even higher to meet the wrath of G-d?

And most important, by what theological standards and logic, does Dr. Heschel consider the "other planets more heavenly" than earth itself?

ALAN GREEN,
St. Louis 5, Mo.

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Non-Orthodox Rabbis 'Corner' Pastoral Market--Young Israel

By Z'EV KRONISH

FALLSBURGH, N. Y. (NJP) —The recent demonstrations by ultra-Orthodox elements in this country came under heavy attack at the 46th annual convention of the Young Israel movement at the Pine View Hotel here.

MOSES H. HOENIG, outgoing president, termed the demonstrations "vicious," said they were "harming American Orthodoxy."

The convention unanimously condemned the ultra-Orthodox actions but at the same time declared its firm opposition to the proposed public swimming pool for men and women in Jerusalem, around which the demonstrations have centered.

RABBI FABIAN SCHONFELD criticized the Orthodox rabbinate for allowing the Conservative and Reform rabbis to "corner" the pastoral "market"—child guidance, marital problems, old-age problems. He asserted that members of Orthodox congregations don't have faith in their rabbis in pastoral matters.

Rabbi Schonfeld sanctioned travel to outer space, saying: "There is nothing wrong with going to the moon if you take along talis and tefilin."

IRVING M. BUNIM, a member of the Young Israel executive, stirred the convention when he charged that the Jewish Agency is now improperly engaged in yeshiva activity.

"It's a curse," he declared. "We cannot have yeshivas based on political affiliation."

Bunim asserted that too much money was going to Israeli educational projects and that as a result American Jewish institutions were suffering.

"I don't say we should not support Israel, but don't take all the money away."

In reply to Bunim, Rabbi David Weingarten, a member of the Jewish Agency staff attending the convention as a delegate of his Young Israel Synagogue, asked:

"Who is helping whom?"

Israel, he stated, gave American Jewry pride.

Weingarten explained that the Jewish Agency program for yeshivas is sponsored by the Department of Torah Culture and Education, which works closely with major Orthodox agencies.

The convention elected Elijah

Stein president. Stein served as president several years ago.

A motion to open membership to individuals living in communities where there are no Young Israel synagogues, was tabled by a close vote. Allowing affiliation on an individual basis would enable Young Israel to grow overnight from a limited membership of 20,000

families through 82 synagogues in 26 cities to an organization with a possible membership of 100,000 and more.

The motion was tabled because there were not enough delegates at the session when it was presented. It was felt the motion deserved wider discussion, since it represented a departure in the structure of Young Israel.

Mitropoulos: Jews Biggest Music Sponsors

NEW YORK (NJP) —Dimitri Mitropoulos who retired last season as the conductor of the New York Philharmonic Orchestra, will conduct the Israel Philharmonic Orchestra in Israel, an ambition he has harbored for 10 years.



Mitropoulos

SEATED in the VIP room of El Al Israel Air Lines, Mitropoulos noted that wherever he had been, Jews "most steadily came forward to support classical music."

"If it weren't for them," he asserted, "classical music would not have risen even to where it is today in the United States."

"THEIR SUPPORT of orchestras and philharmonic societies is 'way out of proportion to their normal community role."

The VIP room is a comfortable lounge where notables await flight-time away from the ubiquitous autograph hounds.

THE MAESTRO noted proudly that he was "giving" himself to the Israel government for 40 days, to do with him "as they like."

He will conduct the Israel Philharmonic in a series of 13 concerts as part of the 10th anniversary celebration of the state.

Truman Recognized Israel To Save US—Bartley Crum

DES MOINES (NJP) — Truman once told him that history shows that "something terrible happens to nations that mistreat Jews" and he didn't want that to happen



Crum

forest of 20,000 trees to Israel, Crum said Harry Truman is "more responsible for the state of Israel today than any other man."

"THE STATE of Israel," he said, "may bring about the fulfillment of ancient prophets—the beginning of a true brotherhood of man."

The Jew has become indispensable to the rest of the world for the first time in the recorded history of man, he said, too.

THE JEWS can rescue the U. S. from a "horrible predicament" because Israel holds the key to by-passing Nasser of

Egypt and getting oil out of the Middle East without going through the Suez Canal, he said.

Crum, a practicing Roman Catholic from California, has an honorary doctor of letters degree from Hebrew Union College in Cincinnati.

David Teshar, consul-general of Israel for midwestern United States, accepted the forest for his country, and said planting trees has become a national sport in Israel.

"IT HAS BECOME somewhat of an obsession, because we in Israel know that reforestation is needed to save our soil and help us develop self-sufficiency, he added.

Teshar said agricultural development is the answer to Israel's problems.

"It is also the answer to Arab problems," he smiled, "but I certainly can't speak for them."

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RABBIS SEEK WAY TO APPROVE ASSISTED INSEMINATION

JERUSALEM (NJP)—A Jewish law which says that the offspring of a non-Jewish father and a Jewish mother, whether married or unmarried, is Jewish, may solve the knotty problem of artificial insemination being studied by rabbinical leaders here.

ARTIFICIAL insemination is forbidden by Jewish law, but a new approach in which the semen of the husband is strength-

ened by a donor's seminal plasma may provide a way to get around the prohibition.

The thinking of some of the rabbinical experts is that if the donor of the seminal plasma is non-Jewish, then the new method may be permissible under Jewish law.

THE NEW method was developed by Dr. Samuel Rozin of the Hadassah - Hebrew University Hospital. It will enable sterile father to have offspring.

Chief Rabbi I. H. Herzog ruled four years ago against artificial insemination. Halahic experts are hoping to find a way by which under the new method the husband will be recognized as the father and the child as legitimate.

Tiff Over Definition Of Jew May Be Resolved

JERUSALEM (NJP) — The scrambled cabinet and coalition situation following withdrawal of the religious parties over the new "who is a Jew" definition will probably become clearer before long.

It is not felt likely that the religious party, which has 11 Knesset members and without whose votes the ruling government coalition would hold only a slim majority, will withdraw permanently.

The new definition accepts as a Jew anyone who says he's Jewish, while under religious law, only the son of a Jewish mother may be listed as a Jew.

Soviet Rejects Suit For Contract Breach

JERUSALEM (NJP)—Rejection by a Soviet arbitration court of a \$2,396,440 suit writes finis to the attempt of an Israeli oil company to secure damages from the USSR for abruptly cancelling a sales contract for oil at the time of the Sinai invasion.

50 DIG AT TEL GAT

JERUSALEM—Fifty workers are digging this summer at archaeological excavations at Tel Gat.



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